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The Student Volunteer

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AFRICA'S CLAIMS.

BY FREDERIC PERRY NOBLE.

I.

THE CLAIM ON CIVILIZATION AND PHILANTHROPY.

Africa has for centuries upon centuries been a lost, a hopeless, a darkened continent. Tho civilization, so far as we can read the records and reshape the ruins of the past, was probably born on the banks of the Nile, ancient Asia anticipated Africa as a whole in affording an arena for the triumph of man over nature. Then Europe, classic Europe, forged forward in the race of progress, overtook and outstripped Africa, and for a thousand years walked in the van of human development. America and Oceanica came last, late starters, indeed, in the torch-race of the nations; but the young and lusty Titans of Earth seized the lamp whose oil is life and whose light is learning, reinforced the faint bearers of civilization, and in a single century advanced farther from barbarism and non-Christian religions than the pagan and tropical continent had fared in forty centuries. It is not to be understood that all Africa had been an alien to the commonwealth of nations. On the contrary, Egypt and Ethiopia and the East Coast had from ancient days, in varying measure, always been Asian spheres of influence. In classic and medieval times Mediterranean Africa in larger or less degree formed a domain for European interests. For eighteen hundred years Christianity, for twelve centuries Islam, has touched both of these realms. In modern times

Europe and America have annexed the West Coast and South Africa to Christendom, albeit an Alsatia of Christianity. But speaking bye-and-large, the bulk of this last of the continents has been a desert in the mental and moral world. Until 1875 Africa proper was the dead planet, the lost star, of Christianity and civilization.

Now, however, the dying continent is the reviving continent. With America and Australia this outcast, pariah continent is a coming continent. Christianity and civilization, missions and science are enabling the twentieth century to make Africa the scene for many of the most momentous movements of the future. Europe takes it seriously in hand. The man who between the years of 1900 and 2000 works on the African continent or in Afric isles of the sea will on a major or a minor scale repeat the achievement of Alexander in sowing European ideas in Asiatic and African soils; of Columbus in opening a virgin sphere for Christian civilization; and of English Congregationalists and Episcopalians in spreading the Teutonic principle of political and religious life all around the globe. The African question is the real eastern question; and in Africa rather than in that other orient will be worked out the final phase and solution of the relation between higher and lower races and between progressive and non-progressive cultures.

II.

SOME SPECIFIC FACTORS IN THE AFRICAN MISSION-PROBLEM.

In size Africa is second only to Asia. This means that it is a world in itself, where every herald of Christianity can find place and play for his talents. There is an African area, large enough to hold all Europe, that is without a single missionary. If a million missionaries were in Africa and its islands, each could have a constituency of one hundred and seventy persons. Could there be a greater, nobler life-work than the creation of a Christian and civilized community out of barbarians and heathens? It is

empire-building in the parish. It is setting up God's kingdom on earth.

A second specific factor is that African mission-work is no forlorn hope. It is true that Africa's one hundred and twenty-five million pagans make this *the* pagan continent; that the forty millions (or *less*) of Muhammadans put North Africa next to India, numerically, as a stronghold of Islam; that of the five million, seven hundred and fifty thousand Christians (including the native converts of missions) only half a million at most are alert and active to spread Christianity. But the success actually attained in this single century since Protestant missions permanently entered Africa already surpasses the happiest hopes of Carey, Coke, Johnson or Moffat. It is still truer that African paganism crumbles in the atmosphere of civilization even when not assailed by Christianity; that Islam in Africa is quite other than Islam in Asia, its bigotry racial rather than theological, its sword struck from its hand by the European partition of Africa, and itself a waning force; above all, that British South Africa and French North Africa control the heathen and the Muslim, until, from the Christian churches of each region, missions are reaching toward the heart of the continent. To throw oneself now into the conflict of Christianity for Africa is to ally oneself with the conquering cross.

A third encouragement is that science equips the missionary with its resources. Much remains to be learned as to the climate of Africa and the hygiene of African life; but enough has been learned to justify the statement that the man *or woman* of good health and sound constitution can work in any part of Africa where the natives thrive. Illness of course must be endured, but with care and quinine and returns to cool countries the average missionary can usefully spend a term of service in tropical Africa.

III.

THE CLAIM ON CHRISTIANITY.

If Africa's claim on civilization and humanitarianism be so

great, her claim on Christianity is a thousand-fold greater. Egypt stood for centuries among the nations as a Pharos of culture for Europe; and Europe is now after a fashion repaying its debt to Africa by the suppressal of the slave-trade and by bestowing peace on great areas. But the continent that Christianity is now seeking to enlighten first gave Christianity its intellectual light; and our debt to Origen and Augustine and a score of the church's other great African fathers can only be liquidated by giving the Word of God to the Abyssinian and the Copt, the swarthy son of Islam, the dusky daughters of paganism and to all the children of Africa at home and abroad. Freely we have received, freely we must give. *Noblesse oblige;* and even if unselfishness did not inspire a yearning to utter the glad tidings of God's love to all men, black as well as white, then intelligent self-interest would see that the church that does not *give* Christianity can not *keep* Christianity. Worldly selfishness would say that Christian missions in Africa are a profitable investment, returning far more in commerce and new markets than they ever cost. In the spiritual sphere, however, the truth expressed by such axioms as "these for those," "what we get for what we give," "he that loseth his life for My sake shall find it," and "except a seed die it can not bear fruit,"—receives still more signal illustration. The true missionary grows in mind and spirit by virtue of his work. Moffat was no less made by the Bechwanas than they by him. The material necessities of his situation made him a Cadmus of civilization as truly as the moral requirements molded him into a Paul for African Christianity. He had to be artizan and agriculturist for Bechwana society as well as apostle, and his handcraft rendered his soulcraft all the more apostolic. So with Livingstone. The providential shapings and turnings of his career made him a missionary; but Africa made him not only a great missionary but a great explorer, a great scientist, a great soul. Mackay of U-Ganda waxed ever great and greater as the seasons rolled, till Christian missions had made him a captain of industry, the pilot of a storm-stressed state and

the statesman whose monument is British East Africa. Cardinal Lavigerie was so broadened and invigorated by his African activities that he became Rome's apostle to Islam, the crusader against the slave-trade who stung the conscience of papal Europe and the representative of France in Africa.

The list of such instances might be extended indefinitely, but these few representative and typical ones must suffice.

Nor is there less scope to-day than yesterday, nor will there be narrower opportunity to-morrow than in the past. No man, no woman, however able or ambitious or enterprising or intelligent, need fear that if they devote themselves to Africa their lives will be lost and wasted. Every faculty of their being, every fiber and force of their natures will be brought into play. The highest powers of body, mind and spirit will be called forth. There are still hundreds of localities where creative work and pioneering of the highest order can and must be done. Linguistic and philological talent in missionaries may wreak itself to the fullest degree, and enrich scholarship, upon the thousand dialects of Africa, among which may be found the clue to the kinship between the Hamitic and Shemitic families of languages. The missionary with any aptitude for anthropology and ethnology or for sociology will put scientists in his debt by his observations and records of African characteristics and customs. The religious scholar who teaches Christianity to African Muslims or nominal Christians or pagans enjoys exceptional advantages for the study of comparative theology, and is sure to enlighten thinkers thro his *data* as to that hydra-headed hybrid which we style Islam in Africa or as to the perversions of Christianity when held by unprogressive peoples or as to the significance of a nature-religion. The African missionary who is a man of affairs will, far more than the administrator or merchant or soldier, be the maker of Africa.

The ancient apostles did a wonderful work, politically as well as spiritually, for the Roman empire. They kept life in that old world till Christianity had conquered our barbaric and pagan

forefathers. The medieval missioners wrought a still more wondrous work, for they converted the British isles and Gaul and Germany and Scandinavia, and, as monks, rank among the creators and civilizers of Europe. But the modern missionary has done, is doing, will do a still greater work for Africa. However lowly his lot, however small his sphere, the African apostle who is a peace-maker among the natives, an introducer of the arts and industries, an ambassador for righteousness and salvation will be a real king of men, a very shepherd of the people. This is the African's claim on Christianity; and the man or woman, the youth or maid, who devotes all to Africa will reap harvests worthy of Peter and Paul, of Ansgar and Boniface and Cyril and Patrick, and of Africa's Anderson and Bessieux and Law and Massaia and Stewart and Whately. Generations unborn and centuries unseen will look back to the African missionary as the human source of Africa's regeneration.

THE LIMITLESS LIFE.

ELEANOR FAIRMAN PRESTON.

We cannot reach the deepest life. Each fresh, full outpouring of the Spirit is a pledge of something better, richer and fuller further on; and this is the essence of our peace, that there will never be a point in the upward path where we can say, "This is the highest." The life that is Godward cannot reach maturity, for there degeneration begins; but there is a possibility of growth, broader, stronger and richer, through all time and eternity. There is no limit. There is no superlative. The "deeper life" cannot become "the deepest."

If this is true of the soul-life in general, it is true of its details. This is where our faith staggers. It is so easy to say, "I have done all that any one could expect." It is so easy to forget that the "widow's mite" was, not a penny, but "all that she had." As volunteers, we have counted all things "loss for Christ," Phil. iii. 7; we have "suffered the loss of all things,"

Phil. iii. 8; we have "left all and followed" Him, Luke xviii. 28; yet it was a volunteer who exclaimed, rebelliously, "Well, where is the limit? We are but mortal!" Oh, there was no limit in Christ's love, in Christ's life, in Christ's sacrifice! When we place bounds upon growth in any line, it is Christ's life which we are limiting; for we are dead, and it is "Christ that liveth in us." Gal. ii. 20. To take this thought into practical life is harder than to generalize. We are prone to place arbitrary limits upon some of our possibilities; is it because we cannot see the open doors, or will not?

There is no limit in surrender. Down on our knees in the "Morning Watch," with the Christ-touch on our hearts, we say: "Dear Lord, I leave it all in Thy keeping. There is no part of my life which I hold back from Thee. And I know that I am kept." 1 Peter i. 5. And then we go out into the garish day, and gather up the burdens one by one, forgetting that Christ has taken them into His keeping, forgetting that our part is,

> "Just to let the Father do
> What He will,
> Just to know that He is true,
> And be still."

We deign to let God take care of a part of our lives, and then we struggle and strain to take care of the rest ourselves. How childish and foolish we are! It is "in the hollow of His hand" that we are held. Picture it: we are "in the hollow of His hand." It is not as if we were clinging with all our feeble might, upholding our own weight by our own strength; we cannot fall, for the mighty hand is underneath. Safe therein, there is nothing left for us to do. Is it wise to strain our tired muscles trying to uphold ourselves, when we are "held"? Why not relax our needless efforts, and rest?

There is no limit in sacrifice. Only Christ's sacrifice can be the measure of our own. "Our religion is worth exactly as much as it costs us;" if it costs us nothing, it is worth nothing,—yes, nothing. It is ignoble to offer our Master only the things whose

loss we do not feel. All that we have is His, 1 Chron. xxix. 14; and yet we dare to be complacent over our pitiful offerings to the Christ who gave Himself for us! "The Lord Jesus did not give a tithe of Himself, nor die for a tithe of the sins of the world;" and yet, are we sure that we give Him even the tenth of our time, our energies, our thoughts, our words and our life? "Out of all your gifts, ye shall offer . . . the best." Num. xviii. 29. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. xxiv. 24. Our gifts grow with our love, and our love grows with our gifts, and the one is limited and measured only by the other. The possibilities of sacrifice are as infinite as the possibilities of love.

There is no limit in communion. Jesus Christ is "so near that He is not even near," and the heart that lives close to Him day by day and hour by hour learns to hear His voice constantly, distinctly, definitely. It is no figure of speech when we say that we "hear His voice!" Our Master is "Jesus Christ, the living, bright reality;" He is the beloved Person, who is with us always; and the loving words which He speaks to us as often as we turn our hearts to Him, are the real voice of our real Lord. "The Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. xxxiii. 11. "Henceforth I call you not servants; . . . but I have called you friends." John xv. 15. He loves us so; and the exquisite tenderness of His perfect friendship for us cannot be satisfied unless His great heart of love can bend down in close touch with ours. We are too eager to speak to God; we kneel and ask many things of Him and hurry away, forgetting that we have talked and have not listened. When shall we learn to let our hearts be "quiet" before Him! In the stillness of the heart that is waiting only for His voice, Christ loves to speak; and He does speak, with no uncertain sound. Yet we turn to "circumstances" and read His answer there; we prefer the parable, the object lesson, rather than to listen for the voice of the Lord. "But circumstances are often a good guide." Good? Yes; but not good enough for the "friends" of Jesus Christ.

"As a man speaketh unto his friend." Does it not wholly tear down the wall of partition? There is no limit; for if we will listen, Christ will speak; and His voice grows clearer and clearer as we walk with Him, and our ears are dulled no more by world sounds. Do you see what it implies? As there is no need of words between friend and friend, so the last film of separation between Christ and man is torn away. All doubt, all hesitancy, is taken out of life, and there remaineth only the "peace that passeth understanding;" for the heart, perplexed, looks up to Christ,—"What shall I do, my Master?" and the voice of the Lord Jesus answers clearly, distinctly and definitely,—"as a man speaketh unto his friend."

There is no limit in power. Can we limit God's power? "Is anything too hard for the Lord?" Gen. xviii. 14. "There is nothing too hard for Thee." Jer. xxxii. 17. Let us believe that our power is just as measureless, just as infinite, as God's; for His words are real and strong and true to-day: "My power in thee." Rom. ix. 17. To limit our strength is to limit His strength; dare we say, "I cannot"? We are sure that His power is infinite; we are sure that His power is ours; we are doubly sure that we "can do all things through Christ." Phil. iv. 13.

"With God all things are possible." Mark x. 27.

"All things are possible to him that believeth." Mark ix. 23.

We hold His promise, wherein is no hesitancy, no limitation: "Nothing shall be impossible to you." Matt. xvii. 20.

Lastly, *there is no limit in responsibility.* Because the life is limitless, it brings with it a responsibility that is infinite. All God's promises are commandments. When God reveals a higher plane, it is no longer possible to stay upon the lower level. He opens to us a door of broader life, richer blessing, greater power, and we must enter in. The possibility of the limitless life is a trust; how are we fulfilling it? Shall we enter into these "Regions Beyond" of our lives, and possess them? or shall we wait to hear His sorrowful voice: "Why did ye not?"

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MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn.*

Our article on Africa should receive a careful reading, not only because of its interest, but also because of its comprehensiveness and accuracy of statement. Perhaps no one in the country is so thoroughly conversant with African affairs as Mr. Noble. As Secretary of the African Congress at the World's Fair, as a speaker at the recent Congress held at the Atlanta Exposition, and as author of the best book on the subject yet written, "The Missionary Occupation of Africa,"—soon to appear—he has gained an enviable reputation for the vigor and accuracy of his writings. In this connection we would suggest that volunteers who are preparing missionary addresses should read as models in this line Mr. Noble's contributions to the *Missionary Review* of June, 1891, on "An African Devil's Business and Its Arab Agents," and that on "Christendom's Rum Trade with Africa," June, 1894. Less limited for space there than in our columns, he has written the best brief indictment of Africa's twin evils that has appeared.

Miss Preston, though younger than the majority of our volunteers and still in the Philadelphia Medical School, presents us an article that will finely supplement Mr. Speer's contribution of last October. With the object lesson of two such volunteers who have already "entered in," why should not every member of the Movement "receive the promises," knowing that for us who believe in Christ, "how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us."

Rev. Dr. Dennis, whose volume, "Foreign Missions after a Century," is so noteworthy a contribution to the literature of Missions, has recently delivered at Princeton Seminary six lectures on "Christian Missions and Social Progress." The course was to be repeated at Auburn, Lane and Western Theological Seminaries. Judging from the syllabus, they were exceptionally strong utterances. Until the time is ripe for the establishment of permanent missionary chairs, such a peripatetic lectureship can be most useful. Influential theological students in whose seminaries no missionary instruction is given, can do much for the cause by bringing this experiment to the ears of the Faculty and urging it, though a permanent chair should be asked for if expedient.

DISTRICT CONVENTION OF THE INTER-SEMINARY MISSIONARY ALLIANCE.

A very profitable meeting of the Alliance was held at Hartford, February 27th–March 1st, with over a hundred out of town delegates. The first day was devoted to preparation for what was to follow, the speakers being S. H. Hadley of New York, President Hartranft, and Dr. Webb. Friday was a day of observation, the students listening to such speakers as Dr. Henry, on China; Mr. Browne, on Armenia; Superintendent Shelton, on Home Missions, and Dr. Schauffler, on City Missions. Saturday morning was spent in consultation concerning the spiritual life and

missionary interests of the seminaries, followed in the afternoon by a symposium upon the missionary life of the churches and how to quicken it. Secretary Barton of Armenia, gave a strong address in the evening on "Missionary Heroism." Sunday was aptly called a day of consecration; for from the early quiet hour, led with wonderful power by Mr. Luce, through the encouraging address of Dr. Gracey on the Outlook, given in the afternoon, and Dr. Mabie's evening address on "Normal Consecration," the thought of the day all tended in that direction. Aside from the superior character of the addresses and the practical nature of the program, the spiritual quickening brought to the Convention by the Yale delegates, was its most valuable element.

THE MONTHLY MISSIONARY MEETING.

THE GERMAN INNER MISSION.

PROFESSOR C. R. HENDERSON.

For suggested literature see last VOLUNTEER.

STUDY II.

The Particular Forms of Work of the Inner Mission, the Deaconess Movement and the wider Social Effort.

I. Assistance provided for needs chiefly Physical. (1) For the defective: cripples, blind, deaf-mutes, feeble-minded. (2) For the sick: in hospitals and homes; epileptics, insane, sick children, sick or wounded in war, victims of epidemics, invalids.

II. "Social" needs. (1) For individuals; poor relief; day nurseries; employment bureaus; lodging for wanderers; savings banks. (2) Organizations and community life. Laborers' unions: influence on morals, customs and legislation.

III. Moral Needs, Labors in respect to:

1. Protection of the morally endangered; orphans, neglected children, youth, wanderers.

2. Rescue of the perishing: children, youth and criminals.

3. Conflict with popular vices: the social evil, drunkenness, gambling.

CONCLUSIONS.

1. Americans cannot follow all these methods. (a) Germans have a state-supported church, our churches are voluntary. (b) They have fewer denominational divisions. (c) They have but one language; we have many.

2. But American Christians have the same duties of love, (a) to the "submerged tenth," and (b) to the nine-tenths who are not submerged, yet need the social service of Christian people, physically and spiritually.

3. Division of labor is necessary: "to each his work."

4. Co-operation of all Christians with each other and with all providential means of good. We are members one of another. One body, many members, Christ the Head.

MISSIONS IN THE LIGHT OF THE GOSPELS.

BY THE EDUCATIONAL SECRETARY.

INTRODUCTORY.

The six Studies which appear in this and the following issue are based solely on the Gospels, and for the following reasons: 1. The other studies on "The Bible and Missions" were either general in their scope, covering the entire Bible, or were focused upon the Acts and Epistles, thus leaving comparatively untouched the Four Gospels. 2. As subsequent Bible studies in order to avoid repetition will need to be systematic, it is well to go carefully over the Bible part by part. 3. While the Gospels are, strictly speaking, a record of Home Mission work in the modern sense of the term, it was, nevertheless, a very foreign mission for our Saviour. Moreover, here alone do we find in its fullness the mind of Christ as He spoke of the world's evangelization and trained for that purpose the first missionaries. It is, consequently, more fundamental for the Christian than any other section of the Bible, and so should be most carefully studied.

No text-book other than the Bible is needed; yet to make the course profitable it is essential that each student have a copy of the VOLUNTEER containing the outlines. As will be seen, few references are printed for the reason that each student is to consider it a genuine piece of Bible *study*. In order to render this study most fruitful, the following suggestions are offered:

1. Divide the Gospels into six equal portions, the first ending with Matthew eighteenth, the second with Mark fifth, the third with Luke second, the fourth with Luke fifteenth, the fifth with John fifth, and the sixth with John twenty-first. Let each student determine to carefully read one of these sections during the week preceding each Study, thus covering the entire Gospels in six weeks. If read slowly, this can be done by reading for ten minutes each day.

2. As the student notes passages having a direct or indirect missionary reference, let him mark against them with some distinctive color, placing against direct references a straight line and against those which are indirect a waving line of the same color. A permanent record of all Gospel passages referring to Missions is thus kept.

3. In special preparation for the lesson, go over the VOLUNTEER outline and look up such passages as bear upon the different topics. Give special attention to the section or sections of the Gospels that have been marked as above, thus being prepared to add side-lights as needed.

4. After each Study it will be well to neatly enter in ink on the VOLUNTEER outline such passages as seem to you most appropriate and helpful. As a result of this co-operative study a mass of material will thus be at hand which will enable the student to speak on a variety of themes.

STUDY I. CHRIST AS A FOREIGN MISSIONARY.

"*Have this mind in you, which was also in Christ Jesus.*"

I. Christ at home. Period preceding His mission.

1. His life in heaven.
2. His Father's love for the world.

3. The only Son's desire. Jno. iv. 34; Lu. xix. 10

II. The Incarnation. Entering the foreign field.
 1. Christ's *kenosis*. "Emptying Himself" for the world's sake.
 2. Missionary names assumed on the field. Their significance. (1) "Immanuel." (2) "Son of man." (3) "Jesus."

III. His first years. Preparatory work on the field.
 1. "Advancing in wisdom."
 2. "Increasing in favor with God and man."
 3. While busied with secular pursuits, mindful of His Father's business.

IV. Special preparation just before beginning full work. Lu. iii. 21, 22.

V. Temptation at the beginning of His public ministry. Lu. iv. 1-15.
 1. Bearing of the Temptation upon Himself.
 2. Its bearing on His future mission policy.

VI. How His first five converts were won. Jno. i. 35-51.

VII. His missionary program announced. Lu. iv. 16-20.

VIII. Characteristics as a preacher of the Gospel.

IX. Jesus as a missionary teacher. His methods.

X. His work as a medical missionary.

XI. Relation to the foreign government under which He lived.

XII. "Obedient even unto death, yea, the death of the cross."
 1. Readiness to suffer. The disciples' amazement. Mk. x. 32-34.
 2. Thoughtfulness for converts on eve of His crucifixion.
 3. "Obedient unto death" in Gethsemane.
 4. "The death of the cross."
 5. The "seven words" of the dying missionary.
 6. Immediate and ultimate effects of His death on the infant church.

STUDY II. GOSPEL TEACHINGS CONCERNING THE GENTILE NATIONS.

"*Other sheep I have, which are not of this fold.*"

I. Jesus' life mainly spent in "Galilee of the Gentiles." Matt. iv. 13-16.

II. The Gospel divinely intended for all nations.
 1. Inferred from international character of the Gospels.
 (1) Matthew, Jewish, turns toward the past.
 (2) Mark, Roman, emphasizes the present.
 (3) Luke, Hellenistic, looks to the future.
 (4) John, Alexandrine, emphasizes eternal relations.
 2. Proved by specific statements. Lu. ii. 10; Matt. xxiv. 14; xxvi. 13; Mk. xvi. 15.

III. Isolated Gospel passages referring to the Gentiles.
 1. Unfavorably mentioned. Matt. vi. 7; x. 5; etc. Explanation.
 2. Favorably mentioned. Naaman, Nineveh. Matt. xii. 21; etc.

IV. Parabolic teaching bearing upon the subject.
 1. Christians compared to light, salt, city on hill.
 2. Parables of the mustard-seed and leaven.
 3. Contrast Lu. xv. 3-7, with modern facts,—one in the fold to five "other sheep" "lost."
 4. Missionary bearings of the parable of the Good Samaritan.

V. Narratives describing Jesus' contact with other nationalities.
 1. Contact with Roman centurions.
 2. The woman of Samaria.
 3. Apparent harshness toward the Syrophenician woman.
 4. The Greeks at His last Passover.

VI. Universal spread of the Gospel the divine ideal.
 1. The Golden Rule requires it.
 2. God's world-wide provision. Jno. iii. 16.

3. Jesus sent as light of the world. Jno. viii. 12; i. 9 (cf. Isa. xlix. 6).
4. His invitation to burdened humanity. Matt. xi. 28-30.
5. His purpose concerning the nations. Jno. x. 16.
6. His prayer for them. Jno. xvii. 20-26 (cf. Acts x. 44-48.)
7. The Christian's prayer for the world. Matt. vi. 10; ix. 37, 38; Lu. x. 2.
8. Jesus' vision of the future. Matt. xxv. 31-46, Lu. xiii. 28-30.

STUDY III. THE MESSENGERS TO THE NATIONS.

"As thou didst send me into the world,
even so send I them into the world."

I. "As thou didst send me." Review of Study I.

II. The original messengers.
 1. Titles and their significance.
 (1) Those applied to the messengers: "disciples," "friends," "mine," "apostles." (2) Titles applied to Christ Jesus: *didaskalos*, "teacher," Lu. x. 25; *epistates*, "superintendent," Lu. viii. 45; *kathegetes*, "guide," Matt. xxiii. 10; *kurios*, "Lord," Mk. xvi. 20; *rabbei*, "my Great One," Jno. iv. 31.
 2. Chosen after a night of prayer. Lu. vi. 12, 13.
 3. Their life with Jesus. Meaning of "Follow me."
 4. Jesus' training of the original messengers.
 5. "Clothed with power from on high."

III. The mission of the Twelve. Matt. x.
 1. Salient points of Jesus' Charge.
 (1) Character of the messengers. (2) Equipment. (3) Their field. (4) Entering the field. (5) Work to be done. (6) Effects of their work. (7) Conduct in emergencies. (8) Rewards of service.

2. Distinguish between temporary and permanent elements of this Charge.

IV. The mission of the Seventy. Lu. x. 1-16.
1. Possible missionary significance of this number "seventy."
2. Differences between this mission and that of the Twelve.

V. Jesus' Great Commission.
1. Summary of points in the different accounts.
2. Note the following elements of the Commission: (1) The purely missionary element. (2) Pastoral directions. (3) The two encouragements.
3. Prove that the Commission was given to the entire Church.

STUDY IV. MISSIONARY FRUITFULNESS.

"*I chose you, and appointed you, that ye should go and bear fruit.*"

I. Natural weaknesses of the first missionaries preventing fruitfulness.
1. Self-seeking, and worldly views. Lu. xxii. 24; Mk. x. 35-40.
2. Fear of the cross. Matt. xvi. 21-26; Mk. xiv. 43-50.
3. Lack of spiritual discernment. Jno. xii. 16; xiv. 8, 9.
4. Lack of love. Mk. x. 13-16; Lu. ix. 51-56.
5. Lack of faith. Matt. xvii. 14-20.

II. The Father and Son sources of missionary fruitfulness. Jno. xv. 1-17.
1. The Heavenly Husbandman's personal dealings.
2. Mutual dependence of vine and branches.
(1) Branches the only media through which vine can bear fruit. (2) Fruit-bearing the indispensable condition of connection with the

vine. (3) Fruitfulness impossible apart from vine.

3. Conditions of fruitfulness.
 (1) Structural abiding in Christ,—church membership and soundness of doctrine,—essential but insufficient. (2) Vital abiding,—Christ's spirit in one,—most important.
4. Requirements in the matter of fruit.
 (1) There should be *much* fruit. (2) It should be *enduring*. (3) Abundance requires diligence; enduring fruit requires patience. (4) Golden mean as to quantity and quality of fruit on heathen soil.
5. Arguments enforcing duty of bearing much and abiding fruit.
 (1) First pair of motives, v. 8; if unfruitful, reproach is brought on husbandman and vine. (2) Second pair, v. 11; if unfruitful, Christ can no longer find joy in us, and our joy lacks completeness. (3) Third pair, v. 15; the honorable character of missionaries' calling, "friends," and their obligation to Him who chose them.

III. The Holy Spirit essential to fruitfulness.
1. His indwelling productive of symmetrical character. Jno. xiv. 16, 17 (cf. Gal. v. 22, 23).
2. The missionary's Paraclete,—"Advocate," "Comforter," "Helper!"
 (1) Teacher and reminder. (2) Guide into all truth. (3) Convinces the world of sin, righteousness and judgment. (4) Advocate before hostile rulers. Mk. xiii. 9-13. (5) Imparts power. Lu. xxiv. 49.
4. *Abundant* fruitfulness dependent on fulness of the Spirit.

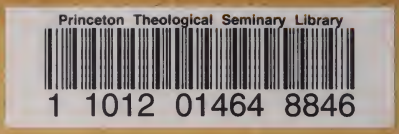
(1) Spirit for personal regeneration. Jno. iii. 7. (2) The abounding life of the Spirit. Jno. iv. 14. (3) Superabounding life of the Spirit. Jno. vii. 37-39. "Choose you this day;" "desire earnestly the greater gifts."

STATISTICS OF THE BRITISH VOLUNTEER MISSIONARY UNION.

"In April, 1892, the Student Volunteer Missionary Union was formed. Since then 1038 students have been enrolled in its register, consisting of 832 men and 206 women. These are distributed among the countries as follows: England, 577; Scotland, 281; Ireland, 111; Wales, 66; Unspecified, 3.

"The number in the Universities is 416; University Colleges, 79; Medical Schools, 98; Theological Colleges, 268; Normal Colleges, 10; and others, 167. At the time of signing 227 were art students, 286 medical, 427 theological, 11 normal, and 89 belonged to various faculties. These represent no less than 26 denominations.

"From the 1038 volunteers who have signed the declaration since the beginning of the movement, 212 have sailed, 66 others have been accepted, 22 have renounced, 34 have been rejected, and 7 have died, 3 of them before reaching the field. The best proof of the stability of the movement is the large proportion of sailed volunteers. Dr. Duff said that if 10 per cent. of the men who offered in a missionary revival ever reached the field, that revival was a great success. From the Volunteer Union many of those who have left college are still in home preparation. Notwithstanding this, more than 47 per cent. [of those who have completed their preparation] have already sailed, and 61 per cent. have been accepted by the missionary societies. The 212 volunteers who have sailed are working under no less than 42 different societies and in 27 countries."—*Executive Committee's Report, January, 1896.*


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